(12.)

THE CATECHISM OF THE KINGDOM OF OUR Lord Jesus Christ; IN THE Thousand Years.

Shewing by Scripture,

That the Great Articles of the *Redemption*, the *Resurrection*, the *Mystery of the Saints* not *Dying* but *Chang'd*, the *Judgment*, the *Delivery up of the Kingdom* to *God All in All*, cannot be Explain'd at Full Dimensions without it.

Luke 1. 4. *That thou mayest know the Certainty of the Things wherein Thou hast been Catechized, or Instructed.*

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C 198 (12)

BIBLIOTHECA BODLEIANA

To the *Bishops* Assembled in *Parliament.*

And to the *Evangelical Episcopacy*, throughout the *Protestant* *Acts* 20. 28.
Churches of Christ in these Nations, *Grace*, *Mercy*, and *Peace*, from 1 *Pet.* 5. 2.
God the Father, through our *Lord Jesus Christ*, by *the Eternal Spirit.*

I *Have heretofore Represented to you the* Majesty, *and* Kingdom of our Lord Jesus Christ, *that shall* Seven Times *hence after the Expiration of the* Apostasie *(now* Eclipsing *it) be Daily more, and more Visible; Till it shine out in perfect Glory.*

This I have done according to the Sure Word *of* Prophecy, *which is of no* private Interpretation, *but being* Scripture, *must be search'd even as All other* Scripture, *and so be, as All other* Scripture, Profitable; *and it hath this Excellency above other* Scripture; *That It particularly shines, as a* Light *in a* Dark *place, viz. In this Time of* Eclipse, *or, as the Pole-Star in the Night, that we may know, whereabout we are in Time, and State.*

Yet because the General Prepossession of Men, Caring for none of these Things, *would not have* Prophetic Scripture Search'd; *that I might make* Acceptable *this Great Truth every way; I have now Represented it, as It is Carv'd, and Wreath'd into the whole* Analogy of Faith, *the Great* Articles, *and* Principles *of the* Doctrine of Christ, *according to the most Instructive* Scriptures, *viz. the* Redemption, *the* Resurrection, *the* Eternal Judgment, *the* Saints *not* Dying, *but* Chang'd, *the* Delivery *up of the* Kingdom to God All in All; *which cannot be without the* Kingdom of Christ *Explain'd at full Dimensions.*

Now I call the Following Treaty hereof, a Catechism, *as an Intimation of the Plain manner of Handling for the benefit of All; and of the necessity of Consideration, and Repeated Application of our Minds to it; and also to shew; The Kingdom of Christ, though it yet lye Hid in its Roots the Fore-nam'd Articles, is still a* Fundamental Truth; *and so though* Catechism *may seem below your Orb, yet This of the* Kingdom of Christ, *even as All* Catecheticall *Truths, deserves the Graveſt and most Awful Judgments to Try and Recommend Them.*

I do Acknowledge my self the unworthiest of the Servants of Christ, in the most Abased Circumstances; and lay my self at the Feet of the Church of Christ *with most Penitential Confessions and Acknowledgments; Yet I must be Bold in our God to*

say, He hath been pleased to Reveal to me, of an Infant Understanding *in Compare; and the* Chief of Sinners, *what He hath not so fully Reveal'd to the more* Holy *and* Prudent; Even so Father, For so It seemed Good in thy sight.

I most Humbly therefore Beseech, and do even Adjure *you by the* Coming of our Lord Jesus, *and by our* Gathering together to *Him in the* General Assembly *of his* Kingdom, *That You would either shew by* Scripture, These Things *cannot be so; or Receive this* Ministery, *as the* Oracles of God; *and Testify your Regard to it, that now makes in your Ears the* cry of the Bridegrooms Coming *in* his Kingdom, *That none of us may be among the* Slumbring, *though* Wise Virgins, *much less among the* Foolish.

And You, to whom This Address will first Come, ought to be the more Watchful, *because the Worldly Splendor of Your Sphere not so well Agrees with the present Ecclipse of* Christian Glory, *with the* Tribulation *and* Patience *of the* Kingdom of Christ; *and that* Sackcloth *and* Fasting *state for the* Bride-grooms Absence; *You should then surmount that Disagreement by more Eminent Services to this* Kingdom, *least There should seem Any* Surrogation *in the* Reformation *to the* Feet of Clay; *the* Papacy, *the* Cardinalism, *the* Roman Hierarchy; *who as the most Diametral opposites to the* Kingdom *of Christ* Receive *the First Stroke of the* Stone Cut out of the Mountains without Hands; *and so You Receive the Dishonour of any part in their Fall, at least of Lukewarmness for that Glory of Christ; Or least, as They by a False Glory, as if 'twere the Glory of Christ, Glittering in this worldly Glory, Rob the True Light, and are Effaced by that True Light Appearing, or its Epiphany, You should at all share in that Effacement.*

That we may be therefore All Guided by the Father of Lights, *with whom is no* Variation, *nor* Shaddow *of* Turning, *to* Try the Spirit *of this Doctrine; and not to Call the* Light *of it* Darkness; *but to Come perfectly out of the present* Ecclips; *to* Go on to Perfection *in the Doctrine of Christ is, and shall be the most zealous Prayer of*

Your most Humble

most Affectionate Servant

in the Gospel of the Kingdom.

Tho. Beverley.

The General

PREFACE

To all Christians.

I *Know it will be said with Plausibleness against this Following* Catechism; *We had rather Preach, and Hear of the Plain, Safe, Fundamental Points of* Faith, *and* Repentance, *of the* Resurrection *of the* Dead, *and of* Eternal Judgment, *in the Ordinary way of Discourse*; *The* Old Wine we have Tasted is Better; *We will not, as it were,* Ask a Sign, *and* Tempt God *in seeking to understand* Prophecies, *and* Mysteries. *Isay. c. 7.*

But is it not enough for you to weary Men, *but will ye* weary my God also, *who hath given you* Prophecy *to search it, and the* Strong meat of Scripture, *and not only the* Milk, *as to* Children unskillfull in the word of Righteousness? *He hath commanded you to* leave (*not by way of Forsaking*) *the* Word of the Beginning of Christ, *but to* Go on to perfection; *not dishonourably staying in Foundations without a Superstructure*; *He hath given you the Example of steddy Resolution herein*; This we will do, if God permit. *He hath in a Figure Represented to you the* Primitive Christian Church, *not doing thus, though it was so plentiful a* Partaker of *mighty effusions of* * the Holy Spirit, *had a Liberal Taste of the* Good word of God; *They* Tasted *of the* * mighty Powers of *the* World to come, *viz. The* Kingdom *of Christ*; *Yet through Resting in* Principles, *not* Loving Truth, *not* Going on to Perfection, *They Dwindled away, and fell into the* Antichristian Apostacy, *and came to* Crucify *in that* Spiritual Sodom, *and* Egypt (*even* Rome, *Call'd* Catholick Church *now, where also* Our Lord *was* Crucified, *viz. under its Dominion*) *the* Son of God afresh in *his* Witnesses, *and have* put him *to an* open Shame; *And through the* Impossibility of Repentance, *as such an* Antichristian Church, *as we see* Rev. 16. 9. *It cannot be* Renewed; *But under all the* Droppings of the Reformation *Heb. c. 5. 11. c. 6. 1.* *Wonderful Gifts.* *Miracles.*

upon it, it is a Ground *over-grown with* Briars *and* Thorns, *and is very* nigh *now to a* Curſe, *whoſe* End is to be Burn'd, *Rev.* 18. *But of* Reformed Churches, *and* Chriſtians *we* Hope Better Things, *and* Things, *that have* Hold *of that* Great Salvation *of the* Kingdom, *though* we thus ſpeak; *The* Lord therefore ſhall
Iſay c. 6. *c.* 9. 9. give you a Sign, *a* Mahar-Schalal-Haſh-Baz, *a* Sign *of his* making haſte to the Prey. *For as ſoon as the* Child *now* Born *ſhall by a* ſeven years Age know to chuſe the Good, *and* Refuſe the Evil; *That Great* City *ſhall be* Forſaken *of its* Ten Kings, *who have ſo long* given their Kingdom to the Beaſt; *and ſo its* Tenth *ſhall* Fall, *and the* Witneſſes ſhall Riſe; *And this,* as it
Rev. 14. 1. were, New Song, *ſhall be* Sung, *and the* Everlaſting Goſpel Preached, *and we ſhall be as* New Bottles *fill'd with the* New Wine *of the* Kingdom: *And theſe Truths ſhall be no longer call'd Novelties, Whimſies, and Intoxications; nor men ſay any longer;* We like the Old Wine Better. *For* Chriſtians *ſhall be* ἀληθεύοντες, Purſuers of Truth in Love, *Epheſ.* 4. 13. *&c. as of* perfect Age, Growing *up to the* Fullneſs of Chriſt; *and* Strong Meat *ſhall belong to them, as* Having Senſes exercis'd to diſcern Good and Evil. *For then the Apoſtacy ſhall go off, and the mighty* Gifts *that were but* Taſted *at firſt as to length of Time, ſhall Reeurn with* Miraculous Powers of the World to come. *Becauſe it ſhall then be drawn near, and it ſhall never End; Now the miſtake is Great, that Theſe* miraculous Powers *ceas'd, becauſe the* Canon of Scripture *was ſufficiently* Seal'd; *The* Myſtery of Iniquity *growing up to the* Apoſtacy *caus'd the Ceſſation; when That Ends, Theſe ſhall Return. Let us therefore in our Earneſteſt* Going on to Perfection, wait upon Chriſt *till he* Riſes *upon this* Glorious mount of Prey, *in the* Succeſſion *of his* Kingdom, *when the* Light of one Day *then, ſhall be as the* Light of ſeven now. *Even the* Sun ſhall be aſham'd, and the Moon Confounded, *when He* Comes *to* Reign *before his* Ancients Glorioufly. And now His going forth *is Prepared as the* Morning, *we* ſhall know, *if we* Follow on to know the Lord. *But if Any* will *be* Ignorant, *It muſt be ſo; If Any one Aggrieved,* Scripture *is* open, *Let him* Implead *what's Written; I ſtand on the Juſtification by Divine Help.*

THE

THE CATECHISM OF THE KINGDOM OF OUR Lord Jesus Christ.

Question. WHere is the Doctrine of the *Kingdom* of *Jesus Christ* to be found?

Ans. It is especially to be found in the opening of *Prophetical Scripture*, being the *Mystery spoken* of by all the *Prophets. Revel.* 10. 7. *Acts* 3. 21.

Quest. What is the Rule of the True Explication of *Prophecy.*

Ans. That of the *Apostle*; He that *Propheſies*, let Him *Prophecy according to the Analogy* or proportion of *Faith. Rom.* 12. 6.

Quest. What is the *Analogy*, or proportion of *Faith.*

Ans. It is the *Form of ſound words* according to the whole *Scripture*, which is a Table ſo exactly ſquare, nothing can without plain Injury be Added to it, or Taken from it.

Quest. Is the *Kingdom of Chriſt* to be thus explain'd?

Ans. I Truſt, we ſhall Find it ſo by *Searching* All *Scripture* with *Noble Minds*, whether thoſe Things are ſo or not; and thereby giving heed to that moſt *Sure word of Prophecy*, that we ſhall *do well to take heed* to, as to a Light that ſhineth to us in a dark place; So we ſhall Find it no *Cunningly deviſed Fable*, *Acts* 17. 11. 2 *Pet.* 1. 16. 19.

Quest. What then is to be underſtood by the *Kingdom of Jeſus Chriſt?*

A. The *Kingdom of Jesus Christ* is the Glorious, and Visible *Appearance* of Christ Himself with all *Saints*, who have *died in Him*, and whom He *will bring with Him*; who shall dwell with Him in the *New Heaven*, he hath promis'd in the Region of the *Air* above; And for the Full Glory of this Kingdom, There shall be a *Generation* of *Saints* in the *New Earth* below; who are the *Living*, the *Remaining*; Both sorts Rescued from the common *Fire* for the *Perdition of ungodly Men*. 1 *Thes.* 4. 13. to the end, 2 *Pet.* 2. 9. c. 3. 7. 13.

Q. Is it not enough, that there be a *Day of Judgment*, and a State of Glory, and Happiness to *Christ*, and his *Saints* in the *Highest Heaven*, and of punishment to the wicked in the *Lowest Hell*?

A. God hath in his word declar'd to us, That is not enough; but There shall be upon Greatest Reasons given us therein, a *New Heaven*, and a *New Earth*, and a State of *Saints* in both, and of the *Enemies* of Christ being made his *Footstool*; that there may be a most visible Appearance of the Glory of the one, and of the *Contemptible*, dishonourable and condemned State of the other. 2 *Thes.* 1. 5. to *v.* 11. with *Dan.* 12. 1. 2 *Rev.* 19. 14. 15. to the end. c. 20. 4. 6.

Q. What shall be the Highest Spirit, and Constitution of this State?

A. It is an *Oeconomy*, or dispensation, wherein there is a most exalted State of Holiness and Purity, in the enjoyment of God, and of Jesus in his *Redemption*, *Rev.* 5. 9. and c. 4. 5. of the *Communion of his Spirit*; Free from Sensuality, and Impurity, and in perfect Happiness, and Security from all *Toil*, *Grief*, *Pain*, *Death*, and *Curse*; so that all the *Saints* are *Priests* of *God*, and of *Christ*, and *Reign* with Him, *Rev.* 20. 6. c. 21. c. 22. *v.* 1. to *v.* 7.

Q. What do you mean by an *Oeconomy*, or *Dispensation*?

A. It is the free dispose of Things, after the *Counsel of Gods own Will*, for the Manifestation of his *Wisdom* to *Angels*, and *Men* in this, or that way, as the Master of the Great *Family* of All Things. *Ephes.* 3. 9. 10.

Q. But hath not this doctrine been generally charg'd with Carnality, and sensual Inclination?

A. This hath been the Art of *Sathan*, and of *Antichrist*, to Bring out of Repute so Great a Doctrine of Christ, that it is peculiarly call'd the *Everlasting Gospel*; that the *Antichristian*

King-

Kingdom of this World, as a *Dead Child* might be put in its place.

Q. What then is the State of the *Saints dead in Chriſt*, whom He *Brings with Him*, and who ſhall be in the *New Heaven?*

A. They, who are *Accounted worthy* to *obtain that World*, and the *Reſurrection from the Dead*, neither *Marry*, nor are *Given in Marriage*; Neither *can* They *Dye any more*, being the *Children of God*, and of the *Reſurrection*; and The *Adoption*. But They *Sit on Thrones*, and *Judge Angels*, and the *World* with Chriſt; and *Reign with Him a Thouſand Years*, not upon, but *over the Earth*; They *ſee the Face of God*, and *of the Lamb*, and his *Throne* is in the *midſt of Them*, as *His Servants They ſerve Him*, and his *Name is in their Foreheads*; He is their *Light*, and their *Temple*; They *Eat of the Tree of Life*, and *Drink of the Water of Life*; and *over Them the ſecond death can have no power.* Luke 20. 35. 36. Rom. 8. 23. 1 Cor. 5. 3. Rev. c. 20. c. 21. c. 22.

Q. But it ſeems, They only, who have been *Martyrs*; and eſpecially; They who would not *Receive the mark*, and *Name* of that *Antichriſtian*, *Idolatrous* Power, which the *Revelation* calls the *Beaſt*, are They, who thus Riſe, and enjoy that State a *Thouſand Years. Rev.* 20. 4.

A. They are indeed the principal there nam'd, to Anſwer the Table, or Repreſentation of Things in that *Prophecy* of the *Revelation*; But it is ſubjoyn'd immediately, *v.* 6. *Bleſſed* and *Holy is He*, that *hath part in the firſt Reſurrection*, though they are not the principals *Beheaded for Chriſt*; And the *Apoſtle Paul* aſſures us, *All who have died in Chriſt*, will *God bring with Him*; That none ſhould *Mourn without hope for Dead Friends*, as if They ſhould looſe that Glory; For none of the *Saints* can be perfected the one without the other; The *Living Saints* cannot *prevent the Dead*, and the *Wee* of the *Living Saints* are Joyn'd in that Glory with the *Dead Rais'd.* 1 *Theſſ.* 4. 15. and *Heb.* 11. laſt. Call'd, we All as making up the whole.

Q. What then ſhall be the State of the *Saints Living*, and *Remaining* at the *Coming of the Lord?*

A. They alſo are, as was ſaid, *Partakers of the Firſt Reſurrection*, ſo that the *Second Death ſhall have no Power over Them*; For the *Bleſſed*, and the *Holy* is only *He*, who is ſo *Partaker.* And it is expreſly ſaid; Theſe ſhall not *dye*, but be *Changed*, and caught up to *meet the Lord in the Clouds*, and be *for ever with the Lord*; So they cannot fall into the *Lake of the Second Death*; The *Leaves of the Tree of Life are therefore for the Healing*

theſe ſaved of the Nations; And the *River of Life* from the *Throne* runs down to them; and the *Trees of Life are for their Food*, and *Medicine*, and the *Healing Waters* from the *Sanctuary*; ſo that *whatever doth Live ſhall Live*. *Rev.* 22. 2. *Ezek.* 47. 11. They ſhall be as *Adam*, had he continued in *Paradiſe*, ſerved with the whole Variety of the *Creation* for Uſe, and Delight; without Luſt, or Senſuality; without Labour, Sorrow, Curſe or Death, till They are ſo *changed*; and they ſhall propagate a *Holy Seed*, *Pſal.* 110. 3. in ſuch abundance, as to recompence with a much more to the Glory of the *Second Adam* (*Rom.* 5. 12. *to the end*) for the few that are *ſaved* within the World of the *Firſt Adam*.

Q. What Entercourſe ſhall there be betwixt the Saints of the *New Heaven* above, and the Saints of the *New Earth* beneath?

A. Such as betwixt the Lights of Heaven, and the Firmament, and our Selves now on Earth; For the *Nations of the Saved ſhall walk in the Light of the New Jernſalem* above, *ſhining* as the *Sun* and *Stars* down to them; And as All Glory on Earth is refer'd to the *Light of the Sun* and the Heaven over us; So the *Saints*, the *Kings on Earth* ſhall *bring their Glory to the New Jeruſalem* above; eſpecially, They ſhall *give their Glory*, and *walk in the Light* and Enjoyment of *God and of Chriſt*. And *Angels* and *Saints* above, *Angels Equalls* ſhall *Aſcend* and *Deſcend* on that *Jacobs Ladder*, whoſe Foot being on *Earth*, its *Top reached to Heaven*, and *God* and the *Lamb* are on the *Top of it*; and by *Ezekiel's ſteps enlarging*, and *winding ſtill upward*, ſhall All below *Aſcend* upward, *Gen.* 28. 12, 13. *Ezeck.* 41. 7.

Q. Give yet a fuller Account of the State of the wicked in this *Kingdom of Chriſt*.

A. The Scripture is not ſo full, nor ſo clear in ſetting out the State of the Wicked under this *Kingdom*; yet ſo that It is moſt certain, that They who have lived before it, are rais'd to Illuſtrate the Glory of it; and to bear the *Shame*, and *Diſhonour* of their wickedneſs under the Juſt and Righteous Condemnation of Chriſt; call'd a being *ſlain* with the *Sword of his Mouth*; *Shame* and *Contempt* ſhall be pour'd upon Them, as a Juſt Recompence of all the Scorn, They have caſt upon Chriſt, his ways, and Servants; and They ſhall be ſeen in a State of Puniſhment, Deſtruction, and Death; under a ſharp ſenſe of it in Themſelves, and ſo that They ſhall be *ſeen*, as *Carcaſſes*, whoſe

whose *Worm dyes not*, and their *Fire* is not *quenched*, so that They are an *Abhoring of all Flesh*. And this is a Just, and Righteous Recompence of all the Cruelties, They have exercised upon the Servants of God, and their Disobedience to God, and to Christ, and their so obstinate prefering the present World, before, and above the World to Come. Lastly, in what ever State Any of them can be suppos'd to be, They are certainly so under Christ and his Saints, That They are *made his Foot-stool. Dan.* 12. 2. *John* 5. 29. *Esay* 66. *ult.* 2 *Thes.* 1. 9. *Psal.* 110. 1.

Q. When does the *Kingdom of Christ begin?*

A. It begins at the *Coming*, and *Appearance* of Christ, and at the *Resurrection* of his Saints at that his *Coming*, and *Appearance*; a *Resurrection* to *Life*, *Honour*, and *Immortality*, and to a visible Glorious *Appearance* with Christ, and *Reigning with Him.*

Q. Is there not a *Resurrection* of the *Wicked* at the same Tme? And if so, How then does their *Resurrection* stand in Relation to the Happy *Resurrection?*

A. There is their *Resurrection*, as was last declared; but beeause It is a *Resurrection to Punishment*, and *Dishonour*; It is called *Death*; and They are called the *dead*, though in a *visible Appearance*; The Scripture therefore but seldom names the *Resurrection* of the *wicked*, as a *Resurrection*; and when it speaks of the *Resurrection* at any Time absolutely, It means the Happy, and blessed *Resurrection*, as *Luc.* 20. 35, 36. 1 *Cor.* 15. throughout. *Rev.* 20. 4. 6. And therefore there can be no other Respect had to them in the *Kingdom* of Christ, and the *Resurrection* proper to it, but as They add to the Triumph of the *Kingdom*, and are in a State of Deprivation of its Glory.

Q. What proof can you give of the *Kingdom of Christ* at his *Coming* and *Appearance?*

A. The whole Stream of the *New Testament* Joyns his *Coming*, and his *Appearance*, and his *Kingdom* One with Another: The *Son of Man coming in his Kingdom*, Mat. 16. last. *When the Son of Man shall come in his Glory*, and *All the Holy Angels with him*; *Then shall He sit on the Throne of his Glory*, Mat. 25. 31. *Remember me when Thou Comest in*, (not into) *thy Kingdom*, Luk. 23. 42. *Because They thought the Kingdom of God should immediately Appear*, He *spake a Parable unto Them* of a *Nobleman*, *going into a Far Country to Receive a Kingdom*, and *to Return*; and Having *Receiv'd a Kingdom*, He *Return'd* in it, *Luke*

19.

19. 13, 15. *When we made known unto You the Power and Coming of Chriſt*, and were *Eye Witneſſes of his Majeſty*; (to wit) in the *Transfiguration*, that Great Fore-Appearance of his *Kingdom*. *Behold, He* who is the *Prince* of the *Kings of the Earth* cometh in the *Clouds*, and *Every Eye ſhall ſee Him*, Revel. 1. 5. 7. And his *Appearance*, and his *Kingdom* are Joyn'd, 2 *Tim.* 4. 1. *He ſhall Judge the Quick*, and the *Dead* at his *Kingdom*, and at his *Appearance*.

Q. Give a proof of the *Kingdom* at his *Reſurrection*?

A. The Apoſtle plainly declares it; For he ſays, Every one ſhall *Riſe in his own Order*; Chriſt the *Firſt Fruits*, and *They, which are Chriſts at his Coming*: And without Any other Mention of his *Kingdom*, He ſays, He muſt *Reign*, till he hath *put All his Enemies under his Feet*: Now when did this *Reigning Begin*, but at his *Coming*? Or where did the Apoſtle Give any Intimation of his *Reigning*, but at his *Coming* according to all the Fore-mentioned *Scriptures*? And when He *Comes* and *Deſcends*, and no Longer *Sits* at the *Right Hand of God*, Then God firſt makes his Enemies his *Footſtool*, not when he *Sits*, but when He *Comes*, and then He Begins to *Reign*; and He *Reigns* Till all his *Enemies* are his *Footſtool*. And when He *Deſcends*, and *Comes*, and *Reigns*, The *Dead in Chriſt Riſe*. and then He *Brings* Them *with Him*; His *Kingdom*, and the *Reſurrection* of his *Saints* Begin together.

Q. What Place then hath the *Day of Judgment*?

A. The *Day of Judgment* is the ſame with the *Kingdom of Chriſt*, and with the *Reſurrection*, All Begin, Continue, and End Together with this Difference: The *Judiciary Sentence* is at the Beginning, *Rev.* 19 laſt. and at the End, *c.* 20. 13. 14. 15. and between, a Righteous and Holy *Government*; which *Government* the *Scripture* often calls *Judgment*, Pſal. 72. 4. And All Men, whether They Riſe to *Life* or to *Condemnation*, are before, and as it were about the *Tribunal*, or *Judgment Seat*, which is alſo the *Throne of Chriſt*, and Receiving according to what *They have done in the Body*, whether it be Good or Evil, during the whole ſpace of the *Reſurrection*, *Kingdom*, and *Judgment* of Chriſt, 2 *Cor.* 5. 10.

Q. How long then does the *Kingdom of Chriſt*, the *Appearance* in the *Reſurrection*, and the *Day of Judgment* laſt?

A. The Grand, and the moſt Definitive Time, in which Chriſt ſhall *Reign with his Saints*, is, while *Sathan is Bound*, and

That

That is a *Thouſand Years*; And the *Apoſtle Peter* having named the *Day of Judgment*, Immediately, as it were Adjures Chriſtians, not to be *Ignorant*, that *One day* (as if He ſhould ſay, That *One Day of Judgment*) is with the *Lord* as a *Thouſand Years*; and the ſeveral, *viz.* *Six Thouſand Years* before it, but as each, one day; ſo making that *Day of Judgment* a *Sabbatical Day*, or *Sabbatiſm*. *Rev.* 20. *v.* 2. to 8. 2 *Pet.* 3. 8.

Q. But ſeeing, as hath been ſaid; The *Living Remaining Saints* have a State in this *Kingdom of Chriſt* in the *New Earth*, even as the *Saints dead in Chriſt*, have in the *New Heavens*; How can ſo long a ſpace, as of the *Thouſand Years* conſiſt with the *Apoſtles* Doctrine, 1 *Cor.* 15. 52. that ſpeaks, as of a cloſe Connexion betwixt the *Dead being Rais'd*, and the *Wee* of the *Saints* being *Chang'd*. For ſaith He, *Behold, I ſhew you a Myſtery, We ſhall not All dye, but we ſhall All be chang'd in a moment, in the Twinckling of an Eye at the laſt Trumpet*, (*For the Trumpet ſhall ſound*) and the *Dead ſhall be Rais'd Incorruptible*, and *we ſhall be chang'd*. All as it were in one moment?

A. The *Apoſtle* ſhews the ſuddenneſs, and Immediate effect of the Power of *Chriſt* in both *Raiſing the Dead*, and *Changing the Living*; but the ſo cloſe Connexion betwixt the *Raiſing* and the *Changing* does not thence Follow: For within the Time of *John's Seventh*, and laſt *Trumpet*, when the *Kingdom of Chriſt* Begins its Succeſſion, and which contains all from that *Kingdom of Chriſt* ſo beginning, and its being *Deliver'd up*; The *Dead ſhall be Rais'd*, and the *Living chang'd*, but at ſeveral diſtances of Time; Forthe *Apoſtle* ſays, the *Dead* in the Third perſon ſhall be *Rais'd*. To ſhew, the *Wee of Saints* of the firſt perſon are of a different State, and order of Time in being *Chang'd* from the *Dead in Chriſt*, that ſhall be *Rais'd*.

Q. But it does not ſeem, that this change of perſons can bear the weight of ſo Great a point of doctrine?

A. I allow it, if there were not that Great Conſenting *Scripture*, 1 *Theſſ.* 4. 17. where the *Apoſtle* puts the ſame ἔπειτα, or afterwards, betwixt the *Saints dead in Chriſt*, at the *Coming of Chriſt Riſing firſt*; and the *Living Chang'd*, or which is the ſame, *Caught up*; that He had put betwixt the *Reſurrection of Chriſt*, and his *Saints Riſing* at his *Coming*; which hath made as great a diſtance, as 1700 *Years* already; For ſaith the *Apoſtle*, the *Lord Himſelf ſhall deſcend with a ſhout*, with the *Voice of the Arch Angel*, with the *Trumpet of God*, and the *Dead in Chriſt*

Christ shall Rise First; *Then we which are Alive*, and *Remain*, *shall be caught up*, *viz.* without *Dying*; Now the word which is here Translated, [Then] was, 1 *Cor.* 15. 27. Translated [Afterward] and may therefore very well allow the distance of above a 1000 *Years* in one, as in the other; which distance the *Translators* knowing betwixt Christ's *Resurrection*, and of his *Saints* at his *Coming*, Translated [Afterwards] a word of distance in our *English*; But not understanding so well that distance betwixt the *Raising*, and *Changing the Saints*, they render the same word ἔπειτα, 1 *Thess.* 4. 17. [Then] which signifies often with us the same moment; but this *varies not the Truth of Things, and of Scripture.*

Q. How is the State of the *Kingdom of Christ* bounded at the Period or End of it?

A. By the *Saints Living*, and *Remaining* being *Caught up to Christ* in the *Air*, by the *Subduing the last Enemy Death*, and by the *Delivering up the Kingdom to God All in All*; So that the *Coming of Christ* and his Appearance in and at his *Kingdom*, the *Dead in Christ Rising*, His *Saints*, the *Wee left Living*, and the *Judiciary sentence* on his *Enemies to be his Footstool* at the beginning; and these Great Pillars at the end bound at each Point this Greatest *Oeconomy* of the *Fulness of Times*; and not only distinguish, but exalt it far above all other Time; And herewith Admirably Agrees the whole State of Things in the *last Trumpet* of the *Prophecy* of the *Revelation*, wherein we have several Expressions of the *Kingdom of Christ*, or his *Taking to Him his Great Power*, and *Reigning*: The *Heavens open to Him* with his *many Crowns*, and the *Title* or *Name on his Vesture*, and on his *Thigh*, *King of Kings*, *Lord of Lords*; His *Reigning*, and his *Throne* in the *New Jerusalem*; The *Time of the Dead being Judg'd*, and *Rewards* Given to *All that Fear'd his Name*, *Great*, and *Small*, and the *destroying them that destroy'd the Earth*; A voice *Commands to write* the *Blessedness* of All the *Dead* in the *Lord*, and their *Sabbatism*; *Yea*, *from henceforth or Immediately*; *Christ with a Crown*, and on a *White Cloud*, Giving down it's Dew, as the *Dew of Herbs*, that the *Earth may disclose its dead*, *&c.* and *Reaps his Wheat* with his own Hand, and gathers by his *Angels* the *clusters of the Wicked*, *to cast Them into the Wine-press of the Wrath of God*; which He *coming in his Kingdom Treads*; and *Slays*, or *Condemns with the word of his Mouth* All the Wicked, *Small* and *Great*; *Chains*, and *Seals* up *Sathan* into the

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Bottomleſs-pit, the *making* all his *Enemies* his *Footſtool*; while at the ſame Time there are the *Nations of Them that are ſaved*, *viz.* of the *Living Remaining*; And this *Kingdom* laſts, till the *Living Remaining* are *caught up to ſit with Chriſt* on his *Throne*; as he *ſate Down* on His *Fathers Throne*; and the *Devil*, the *Dead*, *Death*, and *Hell* are *Caſt into the Lake* of the *Second Death*; which is the *Subduing* the *Laſt Enemy*, *Death*; at which *Heaven* and *Earth flie away* from that *white Throne* of Pure and Liquid Eternity, and the *Kingdom Delivered up to God All in All*, Eſay 26. 19. Mat. 13. 30. Rev. 11. 15. &c. c. 14. 13. to the End, c. 19. c. 20. all along. All which are Admirable Correſpondencies with all the Former *Scriptures*, and their High Importance already given. And Thus the *Kingdom of Chriſt* is from the *Firſt Reſurrection*, the *Firſt*, becauſe at the Beginning of the *Kingdom of Chriſt*; and the *Second Death* the *Second*, becauſe at the End of the *Kingdom of Chriſt*: For the *Firſt Reſurrection* hath properly no Second, but is All One *Reſurrection*, from the Firſt *Riſing* of *the Dead in Chriſt* to the *Living Remaining Saints caught* into the *Partakerſhip* of it; And the *Second Death* hath no *Firſt*, but is All one *Death*, from the *Having no Part in the Firſt Reſurrection*, in the *Holy City*, and no *Right* to the *Tree of Life*, to the *Caſting into the Lake* of the *Second Death*: So the *Firſt Reſurrection*, and *Second Death* are only Oppos'd, As *Firſt*, and *Second*.

Q. Is there Any other *Scripture* Repreſentation of this State of the *Kingdom* of *Chriſt*, that may Evidence it to be ſuch a peculiar Diſpenſation, that hath never yet been, and that ſhall be yet, before the *Giving up the Kingdom to God All in All*?

A. There is that Great One; The Time of the *Reſtitution* of All Things, *viz.* Of the whole *Creation Deliver'd from the Bondage of Corruption into the Glorious Liberty of the Children* of God, Rom. 8. 21. which is at the ſame Time with the *Re-Livening* (which we Tranſlate Acts 3. 19. *Times of Refreſhing*) *the Dead in Chriſt*; or as the Apoſtle *John*, *Rev.* 20. 4. calls it, the *Souls Living*, And This muſt be what never hath yet been; For it muſt be, when Jeſus before Preached, and whom the *Heavens* muſt *Receive*, till He be *Sent*; *Come*; which we All Acknowledge hath not been yet; and yet muſt be before the *Kingdom Deliver'd* up: For then the *Reſtitution* ſhall be *Deliver'd* up alſo. There is alſo the *New Jeruſalem*, which according to the Compare of *Ezekiel* in the *Iſraelitiſh* Deſcripti-

on of Things proper to the *Old Teſtament*, and *Johns*, proper to the *New Teſtament*, Aſſure, There muſt be ſuch a State of Things, as never hath yet been; And in Regard of a Higher State, where the *Throne of God* and the *Lamb* are; and Thoſe who Immediately, as being in their preſence, *Eat of* the *Tree* of *Life*, and drink of the *Water of Life*; and in Regard of the *Nations Saved*, and *Healed*; muſt be a State above, and below; and ſo before the *Kingdom Deliver'd up to God* and the *Father*, when he is *All* in *All*.

Q. This being a very Great Point, and ſo Differently Expounding thoſe Fundamental Points of the *Reſurrection*, and of the *Day of Judgment*, as in the *Kingdom of Chriſt*; There need beſides the given Proofs of Scripture; which are generally Explained ſo, as to Reath no further then the Common Expoſition of theſe Doctrines; Great Accounts of Scripture Reaſon drawn from the moſt Intimate Sence of it, to Eſtabliſh ſuch an Expoſition?

A. There are Exceeding High Accounts from Scripture-Reaſon of the *Manifold Wiſdom*, *Holineſs*, and *Juſtice* of God in this Grand *Oeconomy*, or *Diſpenſation*.

Q. Give Account of the Firſt, and Fundamental, and moſt Immediate Reaſon of ſuch a Diſpenſation?

A. That there might be a State of *Viſible Appearance* of the *Glory of Chriſt*, and of his *Saints*; and of the Contempt, *Diſhonour*, and Retributions of Juſtice on Wicked Men; For that Theſe Things ſhould *Appear*, be ſet in open View, in a Full and Clear Light is every where made Known in *Stripture*. Firſt as a Recompence to the Deep Humiliation of Jeſus Chriſt Himſelf, and to his *Saints* who have been all along, but eſpecially ſince the Delay of his *Kingdom* at his Reſurrection in a Low, Scorn'd, and Perſecuted State; *Tortur'd* by Cruelties, and Forc'd out of the World by Violent Deaths; who have therefore from the Truth of God been Arm'd, and Encourag'd in their Obedience, and againſt theſe Sufferings, by the Aſſurance of a *Viſible Appearance* in *Glory*, and *Reign* with Chriſt; and of the Viſible *Shame*, and *Confuſion* of their *Enemies*, and of all Wicked and Unholy Men, who have ſo obſtinately preferr'd the Preſent before a Future State, *Eſay*, 65. 13, 14, and to the End. *Mic.* 7. 17. and *Dan.* 12. 1, 2. *Phil.* 2. 9, 10, 11. *Heb.* 11. 35. with many more Scriptures.

Q. But can there be no *Appearance* of this Glory, and of that

that *Contempt*, but in ſuch a ſtate of the *Kingdom of Chriſt*?

A. No: Not in this World; becauſe however ſome Appearances may *be of theſe* Things on each ſide in ſome Inſtances: Yet in General All is ſo in Confuſion and Diſorder here, and this is the very *Croſs-Handed* State of *Evil* to the *Servants of God*, and of the *Proſperity* of *Wicked Men*, that no Man *Knows Love or Hatred by All that is before him*; Not in the State of *Spirits in Heaven* above, or in *Priſon below*: For All Scripture Reaſon makes it moſt Evident, There can be no *Appearance* without a *Reſurrection*; Not in the State of *Eternity*: For then *God All in All*, as the *Higheſt Glory* Swallows up the Leſs; when *God is All in All*, The *Son is ſubject*; There muſt be therefore a Diſtance of the *Rain-bow* (the *Emblem* of Chriſts *Kingdom*) from the Sun, that its Beauties may be ſeen; ſo the Glory of Chriſt in his *Humane Nature*, and of his *Saints* in viſible *Glory*, muſt be ſeen at a Diſtance from *God All in All*: Not in the *Day of Judgment*, or the *Reſurrection*, as a ſhort Tranſitory Space: For that could be no *Kingdom*, nor any Appearance worthy ſo Great a Cauſe, that had only a moment; But it muſt be a ſettled *Oeconomy*, or State of Duration; the *Fullneſs* of *Times*, as it own proper *Times*, and not ſhort *Time* ononly; When the Great Potentate gives a Show, it ſhall be of a thouſand years Duration: *Eccleſ.* 9. 1. 1 *Cor.* 15. 28. *Epheſ.* 1. 10. 1 *Tim.* 6. 15. *Rev.* 20. 6.

Q. How may This be alſo Set in Agreement with the State of the Wicked?

A. Very exactly; For here They very generally appear in Proſperity; And the State of the *Second Death* is a State Given, as Removed from all Appearance: *Pſal.* 73. all along, *Rev.* 20. laſt. So that there muſt be ſuch a peculiar State of Appearance under *Wrath*, according to all *Scripture*.

Q. Is not This a Curioſity only of Speculation, or of what Practical Force is it?

A. Surely of very Great; ſeeing nothing is ſo ſuited to moving to Repentance, and to *perſwade* us to Holineſs as this *Terror* of the *Lord*, that is ſo ſuited to men Knowing, and underſtanding Themſelves, as here in *Bodies*: And which is ſo written in Nature, that Any Inſtances of it in this World, either of Gods Crowning Holy Perſons and their Actions with Honour; or his Judgments on wicked Men made Examples here, do above All other Things exceedingly Affect us, 2 *Cor.*

5. 10. 11. *Pſal.* 64. 7. 8. 9. And the Contrary is by *Solomon* Accounted the Great Cauſe of Impenitency. *Eccleſ.* 8. 11.

Q. How comes it then to paſs, the *Reſurrection* hath been no more thus Explain'd and preſs'd?

A. Becauſe the darkneſs of the *Apoſtaſie*, and *Love of this preſent World*, as if the Glory of it were Given to *Antichriſt*, as the *Vicar* of Chriſt, is that *Word*, which the *Apoſtle* ſays, hath *Eaten* as it were a *Gangrene*; as if the *Reſurrection* were now *already*; or as if there were no *Reſurrection* in ſuch a State of *Glory*, and of *Viſible Appearance* in *contempt*, but a ſudden Tranſlation into *Eternity* with God, or in the *Lake*, 1 Cor. 15. 12. 2 Tim. 2. 17. 18.

Q. Give Account of a Second Scripture Ground of this *Viſible Glory*, and *Kingdom* of Chriſt, and of the Subjection of his *Enemies*?

A. Without ſuch a State of the *Kingdom of Chriſt* in the *Creation reſtor'd*, or in a *Reſtitution* of All Things, the Redemption of Chriſt were not Perfect and Compleat; For whatever the *Firſt Adam* deſolated, the *Second Adam* was to *Reſtore*, and to Bring again into order; There muſt be therefore a Deliverance of the Creature from the *Bondage of Corruption*, and from all their mutual Enmities; So that the *Wolf* and the *Lamb* may *dwell together*, *&c.* And on this very Account There muſt be a *Generation of Saints* below, as *Adam* and his *Seed* ſhould have been in *Paradiſe*; and the *Saints dead in Chriſt*, in a Reſtored State in the *Heaven* above, (which Evil Spirits now Inhabit,) and from thence They behold the Glory, and Happineſs of the Humane nature in the *Remaining Saints* here below; and the whole Creation of God, as Renewed and Reſtored by the Mediator, and by Him ſet out in Glory; according to *Pſal.* 8. which is by *Heb.* 2. 5. *&c.* Applyed to the *World to come*, whereof *we ſpeak*, and to Jeſus Chriſt *Adonim* or *Lord* in our Nature, or the *Second Adam*.

Q. But is there any proof, that this State of *Reſtitution* pertains not only to the Glory, but to the eſſential perfection of the *Redemption*?

A. I Account the *Apoſtle* hath given us the proof of this in the *Reſurrection*, the greateſt Inſtance of the *Reſtitution*; So that by a Parallel with that, the whole *Reſtitution* will be proy'd alſo to pertain to the eſſential Perfection of this *Redemption*.

Q. What is that proof?

A. It

A. It is 1 *Cor.* 15. 12. and ſo forward.

Q. How do you draw out the proof of what you are upon, according to that *Scripture*?

A. In theſe Four Things.

1. That whatever *Adam* loſt, and whatever was a Part of the *Death*, Threatned upon *Adam's Fall*, muſt be Reſtor'd by the *Second Adam*, the *Mediator*. For ſo ſaith the *Apoſtle*, *v.* 21. 22. and he Brings it in by way of Argument; *For ſince by Man came Death*, by *Man came alſo the Reſurrection of the Dead*; And as in *Adam All* Dye, *ſo in Chriſt ſhall All be made Alive*: By Agreement of Reaſon, ſince by Man came the *Curſe* on the *Creation of God*, by Man came alſo the *Reſtitution*, and if there be Argument in one, It muſt be alſo in the other.

2. A Future State of Happy *Spirits*, might be ſuppoſed without a *Reſurrection*, as well as a State of *Spirits* in miſery without a *Reſurrection*; Now the *Apoſtle* ſuppoſes a State of *Spirits* in *Miſery*, though there be no *Reſurrection of the Dead*. For Thoſe words; *v.* 17. *You are yet in your Sins*, ſuppoſe a State of Future *Miſery* of *Spirits* without a *Reſurrection*; Therefore There might be a State of Chriſt in the Glory of *Spirits*, and ſo of his *Saints*, though no *Reſurrection*; But this according to the *Apoſtle's* Argument will not ſuffice the very eſſential perfection of the *Redemption* without a *Reſurrection*; Proportionably the *Curſe* upon the *Creation*, being a part of *Adam's Death*, as appears, *Gen.* 3. 18. 19. That muſt be taken off, as neceſſary to the eſſential Perfection of the *Redemption*; And a Happy State of *Eternity* in a diſſolved *Creation*, can no more ſuffice, then a Happy State of *Spirits* without a *Reſurrection*.

3. The *Unjuſt* Ariſe, and are yet in *Their Sins*, for They Riſe to *Condemnation*; So that a *Reſurrection* without a State of this *Reſtitution*, wherein that *Reſurrection* ſhall be Happy, is a *Death*, and not a *Reſurrection* in general *Scripture* Account; Therefore *Reſurrection* is to Glory all along this Chapter.

4. To the Compleating of this parallel betwixt the *Firſt Adam's death*, and the *Second Adam's Life*; There muſt be a *Wee of Saints*, who ſhall not *dye*, but be *Changed*, making up the *All*, the Full number of *Saints*, *viz.* Thoſe who are *Dead* in *Chriſt*, and Thoſe who are *Changed*; For in the State of *Reſtitution*; There can be no *Death* to the *Seed* of the *Second Adam*: And if It be in this World, It muſt be a World in a State of *Reſtitution*. And becauſe ſuch a State on Earth had been, if *Adam* had not ſinn'd, It muſt be now by the *Second Adam*.

Q. Is

Q. Is there yet any Further Account of the *Kingdom of Chriſt* from *Scripture* Reaſon?

A. There is yet the Higheſt *Scripture* Reaſon for the *Kingdom of Jeſus Chriſt*; that is, that His *Saints* may be Fitted to be *deliver'd up*, with the *Kingdom* to *God*, and to the *Father*, that *He may be All in All*; which is the ultimate End, and Laſt Reſult of All Things; The *Apoſtle* therefore diſcourſes of the *Kingdom of Chriſt*, as in an Immediate Conjunction with, and Subordination to that *Eternal Kingdom* of the *Father*, *God All in All*. 1 Cor. 15. 28.

Q. Why do you call this the Higheſt *Scripture* Account of the *Kingdom of Jeſus Chriſt*?

A. Becauſe, That which is the Higheſt, and laſt means to the Higheſt and Laſt End (which Higheſt and Laſt end, gives value and Reaſon to All means) Receives the Higheſt Reaſon, and the moſt Abſolute neceſſity for it ſelf from that Laſt End; now It is moſt evident, and certain from the *Apoſtles* diſcourſe, The *Kingdom of Chriſt* is the Higheſt, and Laſt means to the Laſt, and Higheſt End; It is the Higheſt, becauſe It Alone is thought worthy to Touch, and Attain that End, And It is the Laſt; becauſe no other comes between it, and that End; For when in this *Kingdom Chriſt* hath Fully *declar'd God's Name* to the *Saints*, and put down all *Rule Authority*, and *Power* in order to *God's* being *All in All*; Then in the Higheſt, and laſt Act of *Subduing*, or *Caſting Death and Hell into the Lake*, and alſo in the Higheſt Act of *declaring the Name of God*, It *delivers up it ſelf*, and is *ſubject*, that *God may be All in All*. John 17. 26. 1 Cor. 15. 28. 54. &c. *Revel.* 20. laſt.

Q. If the *Kingdom deliver'd up to God* and the *Father*, be the Laſt End, It muſt be an End before all *Oeconomy*, or *Diſpenſation* of means, For the End muſt be before all means; How do you ſtate this?

A. It muſt needs be ſo, even before *Creation* it ſelf, and therefore we Read ſo often of the *Purpoſe of God* before, or from the *Foundation of the World*, *Epheſ.* 1. c. 3. And It Contain theſe Two Things, as not of Free *Diſpenſation*, but of Abſolute neceſſity.

1. That the Eternal Reſt of All Created Beings, can be only in *Union* to the *Father*, the *Word*, the *Spirit*, who are *One*, and who *Inhabit Eternity*; Creatures therefore below being capable of this *Union*, as All, which have not Underſtanding, are Annihilated; And Creatures of Underſtanding, *Angels*

gels and *Men* can be no other, then miſerable in the loſs of this *Union*; *Hell* therefore the loweſt *Lake*, lies in departing from God. *Mat.* 25. 45. 46.

2. The *Eternal Union*, if there be ſuch an *Union*, (which is of *Free Grace* only) can be only by *God* to *God*, and ſo muſt be by the *Eternal word*, through the *Eternal Spirit* to the *Father*: Now among All the Varieties of Diſpenſations, wherein Theſe Grand Ends, which upon the ſuppoſition of Creatures *Eternally* Happy are Abſolutely neceſſary, are brought to paſs by Infinite Wiſedom, and Power, The *Kingdom of Chriſt* is Supreme in the order of means, or Diſpenſations, as is evident in that, It is the Laſt, and ſo Supreme.

Q. If the *Kingdom of Chriſt* be the Supreme *Diſpenſation*, and means, It muſt then be in the Eye of God, before any other Means or *Diſpenſation*; And if Creation be but *Diſpenſation* in order to the Supreme End of God, being *All in All*; the *Kingdom of Chriſt* muſt be in the Eye of God before *Creation* it ſelf, either of *Angels* or *Men*?

A. And ſo the *Scripture* always Repreſents it; The *Lamb* had the *Book of Life* for his *Kingdom* before the *Foundation of the World*, and His *Purpoſe* in Chriſt is an *Eternal Purpoſe*; And *Angels* and *Men*, even All Things were *Created by Him and for Him*, and by Him They *Conſiſt*. Epheſ. 3. 11. Col. 1. 15. to 21.

Q. But are not Theſe Things to be underſtood of Chriſt, as He is the *Eternal Word*, and not as in our *Nature*?

A. They are All propet to the *Eternal Word*, not by way of Free *Diſpenſation*, but Abſolutely, and Eternally; and to the *Eternal word* in our *Nature*, by way of Free *Divine Diſpenſation* in order to the union of all Created Beings of Underſtanding to *God All in All*.

Q. Wherein then ſtands this *Diſpenſation*?

A. In that, the *Eternal word* far above *Angels*, *Principalities*, *Powers* Became lower then the *Angels*, by Becoming Man; and ſo Comprehended the whole *Created Intellectual Nature*, that he might be the *Head* of the whole in their *Union to God*; And that *in Him*, They might *All* be *Reconciled to God* with the whole Inferior *Creation*; (which Having ſerv'd the Glory of the *Creator by Jeſus Chriſt*, They *Fly* back into their Former State of Nothing in themſelves, but indeed are Return'd into the Divine Immenſity,) and *Angels* and Men be *United* to God for ever, *Epheſ.* 1. 10. *Col.* 1. 20.

Q. What

Q. What need could the *Angels*, who never ſinned, have of a *Mediator*, by whom They ſhould be *United* to God, or what Sign is there in Scripture of any ſuch thing?

A. In that even Pureſt *Created* Nature is *not Clean* in his ſight; that is, Compar'd with the Infinite Holineſs of God, and that there is *Folly* in it; The *Angels*, that *Stand*, *Stand* by their *Election*, and *Cover their Faces before God*, and *Chriſt*, in an Humble, Thankful, and Reverential Acknowledgment hereof; *Learn by the Church* the Great *Myſteries of* the *Goſpel*, Adore and *Worſhip* the *Firſt Begotten*, *Coming* into his Great *World to Come*, and Converſe in *Innumerable Companies* with his *Saints* above, and below in his *Kingdom*, even as they Serve, as *Miniſtring Spirits* now for the *Heirs* of that *Kingdom*, *Job.* 4. 18. c. 15. 15. 1 *Tim.* 5. 21. *Iſa.* 6 2. *Epheſ.* 3. 10. 1 *Pet.* 1. 12.

Q. How did Chriſt Appear in this *Diſpenſation* for *Man* before his *Fall*?

A. If God Charges even the *Holy Angels* with *Folly*, ſo that the *Heavens* were not *Clean in his Sight*; *How much leſs Men*, *whoſe Houſes are of Clay*, and whoſe *Foundation* is *in the Duſt*? There muſt be therefore a proſpect in the Divine Eye of their State in a *Mediator*, and as in *Glorious Bodies*, *Job* 4. 19. *Phil.* 3. 21.

Q. What *Types*, or *Fore-Appearances* were there hereof?

A. Adam Himſelf, as Comprehending *Humane Nature* in his State of Holineſs, and Bleſſedneſs, even before his Fall was, but a *Type* of Him, that *was to Come*, and who did indeed ſo Comprehend all his *Seed*. The Firſt Sabbath was but a Type of the Great *Sabbatiſm* of the *Second Adam*, that Remains to the *People of God* in the *World to Come*; For This *Sabbatiſm* then *Remain'd*; Although the *Works* were *Finiſh'd* from the *Foundation of the World*; and That *Paradiſe* was but a *Type* of the *Paradice* of *God*, *Rom.* 5. 14. *Heb.* 4. 3, 4. *Rev.* 2. 7.

Q. But how does the State of the *Kingdom of Chriſt* Agree with the *Redemption* of *Fallen Man by Chriſt*?

A. Admirably it Agrees, and in a much Fuller and Clearer View; For His *Saints*, as in Higheſt Repreſentation of his *Redemption* are every ſingle Perſon, in *Robes waſh'd white in his Blood*; They are *Prieſts of God*, and *of Chriſt*, as to their *Juſtified* State; And as to their *Sanctification*, the *Throne of God*, and of the *Lamb*, are in the *midſt* of *Them*, They *ſee his Face*, as *his Servants they ſerve Him*, *His Name* is in their *Fore-heads*:

They

They are, as the *Pillars of his Temple*, and *Go out no more* from Him; And there can in *no wise Enter into that State Any Thing that defileth*, ſo that every one muſt be Holy. As to their *Happineſs*, and *Glory*, They *Reign with Chriſt for ever*; Thus in the particulars; Conſider them together as in the *General Aſſembly*, and *Church* of the *Firſt born written* in *Heaven*; And ſo They are the *New Jeruſalem*, the *Bride* or *Lambs wife*, to whom *It is Given* in Regard of *Juſtification* to be *Cloathed with Linnen, White*, and *Clean, which is the Righteouſneſs of the Saints*; As to *Holineſs*, It is *Clear*, as a moſt *Precious Jaſper*, and *Wall'd High*, and Guarded by *Watch* of *Angels* from all *Defilement*; As to *Happineſs* and *Eternal* ſecurity; The *Lord God*, and the *Lamb* are the *Light* thereof, and the *Glory of God Enlightens* it, that it can ſee in no other Light; *God and the Lamb* are the *Temple* of it, that cannot be defiled; The City hath the *Tree of Life, Bearing Twelve ſeveral kinds of Fruit, viz.* an univerſality and perfection of *Life*; and a *River of Life, Clear as Chryſtal, Proceeding* from the *Throne. Heb.* 12. 25. *Rev.* c. 20. c. 21. c. 22.

Q. But how does ſo Great a State, and the ſo High Expreſſions of it, work as to the *Delivery up of the Kingdom* to God *All in All*, and to Chriſt as the Bond of union?

A. Theſe Two ways, Firſt, That the State of *Delivery up of the Kingdom to God All in All*, cannot be better expounded to us, then in thoſe ſo divine words of our Lord in his *Mediatory Prayer. John* 17. 21. *That They All may be one, as Thou Father art in me, And I in Thee, That They alſo may be one in us, that the World may Believe, that Thou haſt ſent me; And the Glory which Thou gaveſt me, Have I given Them, that They may be one as we are one; I in Them, and Thou in me, That they may be made perfect in one, and that the World may Believe, that Thou haſt ſent me, and haſt loved Them, as Thou haſt loved me; Father, I will that Thoſe which Thou haſt given me, may be with me, where I am, and may Behold my Glory, which Thou haſt given me; For Thou lovedſt me before the Foundation of the World; Oh! Righteous Father, The World hath not known Thee, But I have known Thee; And Theſe have known that Thou haſt ſent me; And I have declared to them Thy Name and will declare it, that the Love wherewith Thou haſt loved me, may be in Them, and I in Them.*

Q. What Ariſes from theſe words to our preſent purpoſe?

A. Firſt, That ſo High Expreſſions can fit no State, but of *God All in All*, even as He was before the Foundation of the

World *All in All*; and to which State, Our Lord's words ſo much Refer; when *All the Saints* are thus one with *God in Chriſt*, then is He thus *All in All*, as before the *World* began. Secondly, That as this State Requires the Higheſt Purification; of which the *Purification* of the *Virgins*, for the *Royal Bed* of *Ahaſuerus* is but a dark *Emblem*; ſo no Expreſſions of ſuch a preparatory Purification, but as before Repreſented in the *New Jeruſalem*, and *Kingdom of Chriſt*, can be parallel to ſuch a Purification; But They Reach it, and Admirably Reach it; The preſent State of *Sanctification* is much too Low for it; The Purity of the *Bride*, the *Lambs Wife*, and of the *Saints* in this *Kingdom* Riſes to it. Thirdly, All this Preparation, and this *Eternal Union* is in the *Eternal word*, who was *with the Father*, and *One with him*, and whom the *Father loved* before the *Foundation of the World*; And He thus prepares his *Saints* not only in this State, (though here alſo) but in his *Kingdom* moſt Highly, Compleatly, Perfectly, and therefore eſpecially. *John* 17. 24. 26.

Q. Give me the ſecond way, how ſo Great a State, and ſo High Expreſſions of it work, to the *Delivery up of the Kingdom to God All in All?*

A. In that, although this *Kingdom of Chriſt* be ſo Holy, ſo Heavenly, ſo Pure, ſo much of God in it, and ſo Happy, and Bleſſed in *Chriſt*, and in his *Saints*; yet becauſe It is the *Kingdom of the Man Chriſt Jeſus*, and of his *Saints* in a viſible Created Glory, and not the Higheſt *Union* to *God All in All*, Chriſt Gives this Laſt Declaration of the *Name*, that is of the Nature, and Glory of God; He freely *Delivers* up this his *Kingdom*, and the *Son*, as in humane Nature, ſuffers moſt willingly that Glory of Himſelf, and of his *Saints*, to be *Swallow'd* up by *God All in All*, and *unites* them with Himſelf to the *Father*, as He is the *Eternal word*; and ſo *They are with Him for ever, Beholding the Glory He had* with the *Father*, before *the World was*; which is the Higheſt Inſtance of ſelf-denial of all *Created Glory*, and Giving up All to *God All in All*, that could be given. *John* 17. 5.

Q. What Signs are there of ſuch a Preparation in the *Kingdom of Chriſt* for *God All in All?*

A. In Token of this, this State is call'd a *Sabbatiſm*, a *Paradiſe*; There is a *Tree of Life*, and a *River of Life*; All which Point to the Higher Perfection of *Union with God All in All*, then

then was even in that *Kingdom of Christ*; Even as *Priesthood*, and a *Temple-State* do; For though *God*, and the *Lamb* be the *Temple*; Yet God being our *Temple*, is not so High, as our *Union to God All in All.*

Q. How does the State of the wicked Agree with this so High State of the *Kingdom of Christ* in preparation to their being cast into the *Lake*, when God is *All in All?*

A. Their being in a *Visible State*, and beholding the *Glory of Christ*, and of his *Saints* in a *Visible State*, gives them that Conviction; that the *Father sent Christ*, that He *Loved the Saints*, as He *Loved Christ*, that They are Forc'd to *Know* and to *Believe* it; For this They could not see here, but would be Highly perswaded of the Contrary; And when the *Saints* are *Delivered up to God All in All*, and They in the *Lake*; It is not then to be seen by Them; In this *Kingdom*, then It must be seen; And yet in this very State, they being Irreconcileable to the *Divine Kingdom*; They are even with the *Comfort of the Saints*, Beholding their *Abhorr'd State*, and way, *Cast into the Lake*, that They might be no more Annoyance to the *Divine Kingdom*, but at an utter Separation from it, Remembred no more, cut off for ever from the Hand of God in a *Land* of *Silence*, *Forgetfulness*, and *Utter Darkness*, Ezek. 14. 22. Rev. 20. last.

Q. But how are the *Saints* below Fitted then for this State of being *Deliver'd up to God All in All?*

A. They having their part in all the Priviledges of the *Saints* above, and being *Caught up to Christ* before the *Delivery* up of the *Kingdom*, are thereby fitted to be *Deliver'd up with All Saints*, and to be united to *God All in All.*

Q. But seeing the *Saints of Christ* have been also All *Sinners*, and many of Them very *Great Sinners*, and some not brought home to Christ till *Death*; Whereas many of the *Lost* have been of *Fair* and *Innocent Lives*; how can such a difference in this *Visible State* of the *Resurrection*, consist with the *Glory of Justice*, then to be manifested?

A. The *Infinite Richness of Grace* having made in All the *Saints*, the Great difference of *Union to Christ*, in the Glory of whose *Righteousness* They *Appear*, and thereby in the *Participation* of the *Divine Nature*, Their *Sins* are so *Blotted* out through the *Blood of the Lamb*, in this State of *Re-enlivening*, as though, *They are sought for, They cannot be found*; And even the *Works* of the Few Moments of *Holy Action*, as of Converts, how near

Death soever *Follow Them*, and are so enlarg'd by the *Obedience of Christ*, the *Linnen white* and *clean*, which is the *Righteousness of the Saints*, that It Invests Them; All which makes the difference betwixt the *Saints*, and the *Reprobate* Inconceivable; For the *Talents*, that the *Reprobate* might have here by General Grace to Adorn Them, are *Taken from them*, and All their *Sins find them out*, and are as the *Garment that covers them*, and the *Girdle*, wherewith They are *Girded continually*; Allowing yet the differences of *Punishment* betwixt the more, and less *Malicious Sinners*. *Jerem.* 50. 20. *Luke* 23. 40. *&c. Mat.* 25. 28.

Q. But the *Kingdom of Christ* seems a State of *Purgation* for that last State of *Delivering* up the *Kingdom to God All in All*; Why may not therefore some, that have not *Repented* here, *Find place* in that State for *Repentance*, especially when some are *Converts* so near *Death*; and so many dye *Infants*, and are *Sav'd*, who had no *space* of serving God in this World?

A. In the deep, and wise dispose of God (besides that Standard of *Glorifying God here on Earth*,) the *Spirits* unreconciled to God in Christ, and unsanctified in the very moment, wherein They leave the Body, become *Devilish*, *James* 3. 15. and so can be no more chang'd after, then *Devils*; and the Bodies being laid down without any Seeds of the *Divine Life*, not the *Temples* of the *Holy Spirit*, are Taken up in the very same State, and can never be chang'd, because the *Spirit* to Inhabit them, cannot: And so thus as the *Spirits of Holy Men*, are Pledges of Happiness to the whole Man, so the *Spirits* of *Unholy Men* in *Prison* are Hostages for the whole man to Justice under Wrath; and hereby there is in each order of *Spirits*, having in themselves a sense of their Future Condition, a Preparation for the *Kingdom of Christ* in *Glory*, or in *Dishonour*; For thus there is no discontinuance in the Sense, and Knowledge, Each have in the Reasons of the Future State, as there would be if the *Spirits of Men*, *slept in the dust*, as their *Bodies* do, till the *Resurrection* and that *Visible* Appearance in the *Judgment* and *Kingdom of Christ*; But They are *Spirits in Prison*, or with Christ. 1 *Pet.* 3. 19. *Philip.* 1. 23.

Q. But there seems to be some Greater Refinement of *Saints*, in the *Kingdom of Christ* for *Union to God All in All*?

A. The *Spirits of Saints* having been with Christ from their Leaving the Body, and in the very beginning of the *Kingdom of Christ*, the whole *Man being made perfect, *Heb.* 12. 23. They

*Just Men, not Spirits, made perfect.

are

are for 1000 years *Confirm'd* in that moſt perfect State, and with *Angels* They Behold in this Great *Oeconomy*, the utmoſt God is pleas'd to have ſeen in a Created State, in order to *Union with God All in All*, and ſo are *Deliver'd* up with *the Kingdom*; the Juſt Contrary to which is in every particular to Wicked Men for their being *Caſt into the Lake*.

Q. Hath not the *Eternal Word* in *Humane Nature* a *Kingdom* throughout *Eternity*?

A. The *Eternal Word* in *Humane Nature* hath a *Kingdom* throughout *Eternity*; but not as the *Son of Man*, but as the *Eternal Word*; The *Glory* in which then Chriſt is ſeen by his *Saints*, being the *Glory* he had with the *Father* before the *World Began*, of the ſame Nature wherein He is now at the *Right Hand of God*, till *He appears*; and the *Union* in that *Eternal* State is by *God* to *God*, by the *Word* to the *Father*; ſo the *Son* as *Man* is *Subject* and *God All in All*, John 17. 5, 24.

Q. Is God excluded in the *Kingdom of the Son*?

A. No; He is *Excepted*, ſaith the Apoſtle, who *put All Things under Chriſt*; The *Throne of God*, even as of the *Lamb* is in the *New Jeruſalem*, It is *Gods Kingdom*; He *Appoints ſitting at the Right and Left Hand of Chriſt*; But the *Divinity* pleaſes ſo to *Oeconomize* its own *Glory*, that the *Son may be ſeen to Reign in Glory*, 1 *Cor.* 15. 27. *Revel.* 22. 3. *Mat.* 20, 23. *Phil.* 2. 11.

Q. But it ſeems by the High Expreſſion of God, who is pureſt *Spirit*, being *All in All*; and by the *Lake of the Second Death*, and even the *New Heaven*, and *New Earth* after the 1000 Years *Flying away*, *Revel.* 20. 11. there is no Bodily or Material Nature Continued, no not of the Son's *Glorious Body*, who is then *Subject*, nor of his *Saints*?

A. Scripture having Declar'd no ſuch Thing, No ſuch Thing can be ſuppos'd, but that *Chriſt and his Saints* ſhall be *in Bodies*; But it is certain; There ſhall be Higheſt *Spirituality* in Conformity to the *Divine Nature*, that He may be *All* in *All*, and in *Union* to Chriſt, moſt *Spiritual Bodies*; Even as in the Lake; All the *Damned* become *Spiritual Wickedneſſes* to the Higheſt Degree; All which Confirms the Nature, and State of the *Reſurrection* to ſtand in *Viſibility*, and *Appearance* for the thouſand Years. *Phil.* 3. 21. *Epheſ.* 6. 12.

Q. What kind of State muſt that be of the *Beaſt*, and of the *Falſe Prophet*, who are *Caſt Living* into the *Lake*, even before, the *Devil*, the *Dead*, *Death*, and *Hell* are Caſt into it? *Rev.* 19. 20. & 20. 10. &c.

A. The

A. The finding out the meaning of that State is the more neceſſary, becauſe it will much clear that Laſt Iſſue, or Caſting of the *Devil*, *Death*, and *Hell*, into the *Lake*: 1. The *Caſting* into the *Lake* therefore ſignifies Finall, and moſt utter Ceſſation of Action; ſo that the *Caſting* the *Beaſt*, and the *Falſe Prophet into* the *Lake* Imports to us, that the *Antichriſtian State*, of which the Beaſt, and the *Falſe Prophet* were the Supream Conſtituents, or Parts, being the Counterfeit, and Undermine of the True *Kingdom of Chriſt*, ſhall, as the Apoſtle ſpeaks, 2 *Theſ.* 2.8. be utterly *Conſum'd*, and *Aboliſh'd* by it. 2. In that it is a *Lake Burning with Fire and Brimſtone*; It ſpeaks ſevereſt Puniſhment, and Torment by the *True Kingdom of Chriſt* ſhining upon the *Beaſt*, and *Falſe Prophet*, and as it were in their very Faces. 3. In that the *Beaſt*, and the *Falſe Prophet* are *Caſt Alive* into *the Lake*; It Declares; that the Full *Abolition* of the *Antichriſtian Kingdom* ſhall be in the very Beginning of the *Kingdom* of Chriſt; and that the Puniſhment of the *Antichriſtian Kingdom* as the Counterfeit, and Undermine of the *Kingdom of Chriſt* ſhall be the moſt Conſpicuous, and Illuſtrious of all the Puniſhing Part of *Chriſts Kingdom*; So that All other *Enemies* of Chriſts *Kingdom* ſhall be only as *Dead Men*, *Slain with the Sword of Chriſts Mouth*; in Compariſon; But the Severity upon the *Anti-chriſtian Kingdom* ſhall be like *Burning Alive*, as it were in Juſt Recompence of their *Vivi-Comburia*, or *Burning* Thoſe Servants of Chriſt They call'd *Hereticks*, *Alive*; upon the Beaſt his Falſe Prophet, and all their Worſhippers, and their *Babilon*; And the Smoke of their *Torment Aſcendeth for ever and ever*; and Wicked Men *have their part* firſt, but are not caſt till the very End into the *Lake*. *Rev.* 19. 3. 21. *c.* 21. 8.

Q. How is This to be Applied to the *Caſting the Devil*, *Hell*, and *Death*, with all their *Dead* into the *Lake*, *juſt before Chriſt Delivers up the Kingdom*?

A. Hence it Appears, That the Action of the *Devil* in *Deceiving* is only *Chain'd* up, but not utterly *Aboliſh'd* in the *thouſand Years Kingdom* of Chriſt: For He is *Looſed* out of *Priſon* for a *Little Space* after the *Thouſand Years*, and He *Deceives the Nations* again; But *Fire comes down* ſuddenly from *Heaven* on thoſe *Nations* in the very Attempt; and then an utter end is put to Sathans whole Action; For He is *Caſt into the Lake*, and ſo notwithſtanding the Victory over *Death* in the *Firſt Reſurrection* of *Dead Saints*, and the *Living Remaining Saints not Dying*,

ing, but being *Chang'd*; Yet till They are all Actually *Chang'd*, ſo that *Mortality* or Poſſibility of Dying *Puts* on *Immortality*, and *Corruption* puts *Incorruption*, and ſo Mortality is *ſwallowed up of Life* in the *Living Remaining Saints Caught up*, even as in the *Dead in Chriſt Riſing firſt*, who cannot *Dye any more*, being in *perfect Immortality*, Luc. 20. 36. *Death* and *Hell*, with all their own Subjects, the *Dead* are not *Caſt* into *the Lake*, ſo as to be utterly *Aboliſh'd from any* poſſible place in the *Kingdom of God*. Then They are; and when this *Laſt Enemy Death* is thus *ſubdued*, Chriſt ἔιτα *Then*, ſo Long after his Firſt Beginning to *Reign*, *Delivers up the Kingdom*, having Done all to be Done, as the *Second Adam*, and God is *All in All*: But ſtill and for ever, even *Eternally*, That *Lake Burns with Fire and Brimſtone*; For the *Kingdom of Life* ſhines in the Face of it with *Everlaſting Torment* while it is not yet able to Return one of its *Sulphur* Steams in Revenge, 1 *Cor.* 15. 24, 55, 56. *Revel.* 20. 10. to the end. 2 *Theſſ.* 1. 9.

Q. Have we any Accounts of Time kept in *Scripture* from the Firſt *Creation* to the Times of *Reſtitution*, or of the *Kingdom of Chriſt*?

A. There hath been for the ſake of it kept a Conſtant Account of Time, from one Point to the other.

Q. What Reaſon have you to think ſo?

A. Becauſe as the Firſt *Coming of Chriſt* in the Fleſh is ſaid to be in the *Fulneſs of Time*, *viz.* of that Time; Becauſe it was in the Juſt Time according to *Daniels* ſeventy Weeks and according to the Agreement of all Chriſtians; So this Time of the *Heading* of *All Things* under Chriſt in his *Kingdom*, is call'd the *Fulneſs*, not of *Time*, as of one Time, but of *Times* as of all *Times*, Iſſuing according to Juſt Account into it: And further it is call'd the *Oeconomy*, or the wiſe Order of All *Times* in Relation to it by the Supream, and wiſe *Pater-Familias*, or Governour of the World; who as the Great *Potentate*, *King of Kings*, and *Lord of Lords* Giving the whole *Family* of *Angels*, and *Men* a Show of and for his Glory, would have it at this *Fulneſs* of *Times*, for a *Thouſand Years*; and Theſe are call'd *Gods*, or *Chriſts Proper Times*, and the *Times of Refreſhment*, and the *Times* of *Reſtitution*, as in the Juſt Place of that Time: All which ſpeaks, that there was a Strict Calculation of Time for it, and to it; *Gal.* 4. 4. *Epheſ.* 1. 10. *Acts* 3. 21. 1 *Tim.* 6. 15.

Q. Where

Q. Where is This Account of Time to be Found?

A. It is to be found all along *Holy Scripture* in this manner; In the First Roll of *Patriarchs* from the *Creation* to *Shem*, the Head of the *New World* after the *Flood*, 1658 years. *Geneſis* 5. c. 11. 10.

From *Shem* to *Abraham*, *Receiving the Promiſes* by the Second Roll of *Patriarchs*, 425 *Y. Gen.* 11. to c. 12.

From thence to the *Going* out of *Egypt*, immediately before the *Tabernacle of Teſtimony* ſet up, 430 *Y. Exod.* 12. 40. c. 40.

From thence to *Solomon's Temple*, Begun in his *Fourth Year*, and ſo to his *Death*, 516 *Y.* 1 *Kings* c. 6. 1. c. 11. 42.

From thence to *Ezekiel's Divine Temple* and *City*, drawn by his *Bearing* the *Sin of Iſrael*, divided from *Judah* ſo many *Days* for *Years*, according to the *Reign* of *Iſrael's Kings*, to their *Captivity*, and then by the *Kings* of *Judah*, to 14 years after the *City Jeruſalem ſmitten*, and the *Temple Burnt*, 390 *Y. Ezek.* c. 4. 4. 5. c. 40. 1. *&c.*

From thence to the End of *Judah's Captivity*, drawn by the *Forty days* for *Years* of *Ezekiel*, *Bearing the Sin of Judah*, as from that viſion of the *City* and *Temple*, to *Cyrus his Firſt year*, 40 *Y. Ezek.* c. 4. 4. 5. c 40. 1. *Ezra* 1. 1.

From thence by the *Sanctuary*, that then lay Trodden under *Foot* to the *Sanctuary* of the *Univerſal Church Cleans'd*; drawn in the 2300 *Evens. Morns.* according to the *Prophetical Cypher* before nam'd, and eſtabliſh'd for after Times of a *Day for a Year*, 2300 *Y.* Dan. 8. 13. 14.

Q. Can we know whereabout we are in nearneſs to the *Kingdom of Chriſt*, by ſo long a Line of Time?

A. If we would be diligent in Searching, and Comparing *Scripture*, we might find this Line divided into 75 *Years* before *Daniel's* 70 *Weeks* began, for the *Word going forth* to *Reſtore*, and *Build Jeruſalem*; Into 490 by thoſe 70 *Weeks*, for the *Death* and *Reſurrection of Meſſiah*, and the firſt *Apoſtolical* Preaching to the *Jews*; Into 1260 of the *Roman Papal Apoſtaſie*; Into 30 and 45. after that *Apoſtaſie*, making firſt the 1260 1290, then the 1290 1335. The firſt 75 in preparation to the *Litteral Jeruſalem*, and *Temple Reſtor'd* after *Litteral Babylon falling*, and the laſt 75 preparing to the *New Jeruſalem*, after *Myſtical Babylon falling*, exactly Anſwer One after Another; and by all theſe Summs laid together, we certainly know There muſt be 400 between the *Weeks* ended, and that *Apoſtaſie* begun: From whence

whence It Follows, we muſt be in the 2218 *Even. Morn.* juſt 7 *Years* before the *Fall* of *Myſtical Babylon*, Dan. 9. 24. c. 12. 11. 12.

Q. Is there any other way of knowing the Time?

A. There is, even plainly Running into ordinary Obſervation; For there are *Time*, *Times*, *Half a Time*, plainly given to the *Beaſt*, the laſt Part of the *Roman Fourth Monarchy* in *Daniel*, c. 7. 25. and *Sworn* to Him for Scattering the Holy People, c. 12. 7. and the *Church* is Accordingly ſaid to be in the Wilderneſs for thoſe *Times*, in the *Revelation*; *Rev.* 12. 14. Now at the *Reformation*, There was ſuch a Retrenchment of the Papal Power, as could not be till the *Morning of the Half Time*,, with the Truth of *Prophecy*; Then there might, even as Chriſt might *Riſe* at the *Morning* of the *Third day*, though according to *Prophecy*, He was to be *Three days* and *Three nights* in the *Heart of the Earth*: The *Reformation* therefore Beginning at 1517, by *Luther*, as all Agree, and the *Half Time* being an 180 *Years*, as being the Half of 360 a *Time*; It muſt needs be There can be but 7 *Years* to the End of the 1260, and ſo to the *Kingdom of Chriſt*, preparing to *Cleanſe his Sanctuary*, for his *Kingdom* 1772; So we muſt be in the 2218 *Even. Morn.*

Q. Why then did not the *Papacy* wholly Fall at the *Reformation*?

A. That there might be as punctual a performance of the Full Time of the Three *Times*, and a Half to the *Papacy*, as could conſiſt with the *Kingdom of Chriſt*, to which ſome Appearance was at that Time due.

Q. Can the *Reformation* then be perfect?

A. No, For the *Thunders* that open'd to it, were Seal'd; and There are *They of the Synagogue of Sathan*, that ſtay the Glory of it, till the *Philadelphian* State come; And then even They ſhall worſhip at *Philadelphia's* Feet, *Rev.* 3. 9. c. 10. 4.

Q. When ſhall that be?

A. At the very ſame Time, when the *Popacy* falls; For *They of the Synagogue* ſtand by that Title, and then *Bow*; For Chriſt *makes them* by Grace ſo to *Worſhip*, that is, to *Bow*.

Q. How can ſuch a Computation conſiſt with *No One Knowing* of that *Day* and *Hour*, not the *Angels*, nor the *Son*, but the *Father only*. *Mark* 13. 32.

A. *God* is ſaid therefore, as on purpoſe to *Give the Revelation to Jeſus Chriſt*, to *ſhew to his Servants*, what before was only in

the *Father*'s Cognizance; And then Bleſſed is He that *Reads*, or Expounds, and They who *Hear* or underſtand what is ſo *Reveal'd* by *God to Chriſt*. *Revel*. 1. 1. 3.

Q. But Chriſt further ſays, *Watch*, for you *Know not the Day* nor the *Hour* when your *Lord cometh*? *Mark* 13. 35.

A. That *Watch* is a Spiritual *Watch*, without which, tho' a Man *Knew the day*, or *Hour* never ſo preciſely, Yet He would not *Know the day*, and *Hour* of his *Lords coming*, but It would be to Him, as of a *Theif in the Night*; and as a man dies in that *Watch*, or the neglect of it; So Chriſt comes upon Him, tho' many Hundred Years after *Death*; if It were not ſuch a *Watch*, the Apoſtle had diſcharg'd the *Theſſalonians* of it, by Adjuring them not to expect the day of Chriſt, till after the *Apoſtaſie*; and in Them all Chriſtians after, till that *Apoſtaſie* expire. 2 *Theſſ*. 2. 1.

Q. Are the *Thouſand Years* of *Chriſt*'s *Kingdom*, *Litterally*, or *Myſtically* to be underſtood?

A. They are both ways to be underſtood, *Litterally*, Adding ſo many Years to the Time Allotted to the *Viſible Creation*, till All be *Deliver'd up to God Himſelf*; *Myſtically*, as a *Thouſand Years* are a *Cube* of Time, ſignifying the perfection of Time, which none of the *Patriarchs* after *Adams Fall* could Attain, how near ſoever They came to it. *Gen*. 5.

Q. Is it no Impeachment to the *Kingdom of Chriſt* never ending, that *Sathan* is loos'd at the end of the 1000 *Years*, and *Deceives* the *Nations* to a new Attempt?

A. No, For It only gives Juſt occaſion to Chriſt, to magnifie his Power, Judiciary Authority, Juſtice, and the Final *Putting down All Rule and Power*, and *Subduing the Laſt Enemies*, the *Devil*, the *Dead*, and *Death*, and *Hell*; And having Quickly drawn up all the *Living Saints* to his *Own Throne* firſt, according to 1 *Cor*. 15. 24. 51. 1 *Theſſ*. 4. 17. *Rev*. c. 3, 21. *Rev*. 20. and ſo *Giving up the Kingdom*, every way perfectly prepar'd to God *All in All*, the Glory of having Faithfully managed, and happily Atcheiv'd All Things is for ever due to Him. *John* 17. 24.

Q. Are the Worſhip, and Ordinances of the *New Teſtament* any way *Prefigurative* of this *Kingdom of Chriſt*?

A. Very Fully, For the *Goſpel* is the *Goſpel*, and *word of this Kingdom*; The *Prayer*, we ſtile *The Lords Prayer*, is the *Prayer of this Kingdom* Taught to all his *Diſciples*; The *Lords Day* is the *Type*, and Pledge of that *Sabbatiſm*; *Baptiſm* is the *Figure* of being Sav'd, 1 *Pet*. 3. 21. from that *Deluge of Fire*; The

Lords

Lords Supper, is the *ſhewing forth his Death* till *He Come*, 1 *Cor.* 11. 26. Then that *Paſſover is fullfill'd*, and that *Fruit of the Vine drunk New*, Luc. 22. 16. 18. Nor can any of the *Old Teſtament Types*, *Prophecies*, and *Promiſes* be Fully Drawn out, but in that *Kingdom*, and *Appearance*; So that in Summ it is the *Everlaſting Goſpel*, *God* hath always been *Goſpelizing* throughout the *Old*, and *New Teſtament*, Rev. 10. 7.

Q. But if Theſe Truths are of this Great Weight, Can the *Churches of the Saints* be ſo unacquainted with Them?

A. Even, as the *Jewiſh Saints*, and the very Apoſtles were Ignorant of the *Sacrifice*, *Reſurrection*, *Aſcention*, and *Interceſſion* of Chriſt, ſo *Fundamental* Points; till the *Powring down the Spirit* for *Preaching* the *Goſpel* then; Even ſo, and much more may the *Saints of Goſpel* Times, even now, till the Second *Powring down the Spirit* for the *Preaching the Everlaſting Goſpel* be, and have been Ignorant of the Full Dimenſions of the *Redemption of Chriſt Fulfil'd* in his *Kingdom*; of the *Glory* of that *Oeconomy* to the *Higheſt Glory of God* the *Father in his Creation* and *Love of Man*; of the *Reſurrection*, as ſuch a *viſible Appearance* of the *Juſt* and *Unjuſt* for a *Thouſand Years*, the *Dead in Chriſt Riſing firſt*; Of the *Myſtery* of the *Saints Remaining*, and *Living* on *Earth*, making up the Full Number of all *Saints*, and not *Dying* but being *Chang'd*; of the neceſſity, according to this *Oeconomy* of the Infinitely Holy and Wiſe *Being*, of ſuch a Preparation for the *Saints*, as *Prieſts of God and Chriſt* a *Thouſand Years*, to be *United to God All in All*: And notwithſtanding this Ignorance, They may be True *Churches of Saints*; but the nearer the Time Approaches, the *Slowneſs* of *Heart to Know*, and *Believe* theſe Things, will Argue a greater *Lukewarmneſs* for the *Kingdom*, *Glory*, and *Coming* of *Chriſt*, and It hath been all along a dark Shade of the *Apoſtaſie* upon the Churches.

Q. What *Spirit* are we then to be of, with Relation to the *coming* of Chriſt in this his *Kingdom*?

A. Of the Vehement, and even Paſſionate *Spirit* of the *Bride*, which ſays, *Come*; *Make haſt my beloved* to the *Mountain of Spices*, *Anointed* for thy *Kingdom* with that *Precious Oyntment* (that *Antichriſt* now Counterfeits to his Death) as the Great *Prince Meſſiah*, the *Prieſt for ever after the order of Melchiſedec*, and thy *Saints*, as *Kings*, and *Prieſts* with Thee in that Great Day of thy *Nuptials* in thy *Kingdom*: Rev. 22. 17. Cantic. 8. 14. Exod. 30. 33. Pſal. 110. 4. Rev. 20. 2.

Q. You

Q. You ſeem to have forgotten this *Marriage*, ſo great a Subject of the *Thouſand Years Kingdom* of Chriſt in Scripture?

A. I Reſerv'd it as the *Beſt Wine* for the *Laſt*; For it is indeed moſt often ſo made uſe of in *Holy Writing*; by Solomon that moſt *Prophetick*, *Nuptial Song of his*, *of the Kingdom*: by *Eſay.* c. 62. 5. by *Chriſt* often; and He makes his *Coming* to be on purpoſe (ἕνεκεν τῶν γάμων) [*for*] the ſake of the *Wedding*, and not as we Tranſlate, [*from*] it, *Luc.* 12. 36. By the Apoſtle *Paul* Calling it (as the Kingdom is Call'd) *Myſtery*, *Eph.* 5. 25. 32. By the Apoſtle *John* in the *Prophecy* of the *Kingdom* juſt Appearing, *Rev.* 19. 7. c. 21. 2. c. 22. 17. And it Carries Great Argument and Inſtruction.

Q. What is the Argument?

A. That the *Kingdom*, which is this *Wedding* every where in *Scripture*, is not yet; For the *Bridegroom* is now *Taken from us*, as Chriſt Foretold, He would be, *Luc* 5. 35. Nor can it be *the Kingdom Deliver'd up*; For the *Second Adam* (of which the *Firſt Adam* 's, and *Eves Marriage* was the Type) who is the *Bridegroom*, is then the *Bridegroom* no longer; But He Unites Himſelf with the Bride to the *Father All in All*: John 17. 21. &c.

Q. What is the Inſtruction?

A. In Three Things. 1. That even the *Wiſe Virgins* not *Bearing this New Wine in their Old Bottles*, *ſlumber*, even as the *Fooliſh*, though with *Oyl in their Veſſels*, Grace in their Hearts which the *Fooliſh* not Having, were *ſhut out*, Mat. 25. 1. &c. 2. That we ought to be in *Faſting* and *Sackcloth*, as the *Children of the Bride-Chamber*, all theſe *Days* of the *Bridegrooms* being *Taken from us*, *Luc* 5. 35. 3. That we ſhould Hearing with a Deſire to Hear and Thirſting moſt Affectionately to the *Bridegroom Saying*; *Behold I come Quickly*; Reſound, *Even ſo come Lord Jeſus*; That He may ſay to us in Grace; *Come Then Alſo*, and with me *Drink the Water of Life Freely*; And that we may do Thus; *The Grace of the Lord Jeſus be with us All.* Amen. *Rev.* 22. 17. to the End.

FINIS.